CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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The Minor Review.

ART. 2. *Mr Walker's Sermon at Mr May's Installation.*

THIS Discourse was delivered at Brooklyn, Con. on the 5th of November last, at the installation of the Rev. S. J. May. The circumstances of this parish are a little peculiar, as it has given the example of successful opposition to the authority of consociations—those self-erected protestant inquisitions, which have endeavoured to fetter the conscience in Connecticut. Every lover of christian liberty must rejoice that there is one instance at least on record, in which their usurpation has been manfully withstood, till God sent complete deliverance. The former minister of Brooklyn, in the course of his religious studies, had found reason to depart from the current orthodoxy of the state, and to embrace some opinions of the Unitarians. In consequence of this his brother ministers interfered, and he was compelled to relinquish his living. The majority of the parish were attached to him and his opinions. They resolved to have a ministry amongst them conformable to their views of truth. In this resolve they laboured and persevered, in the midst of obloquy, opposition, and discouragement in every form. But in the darkest prospects they held fast their integrity and would not let it go. With the spirit of the reformers they clung to their christian charter of liberty, and passed through a long and arduous trial.—At length they have their reward. The man of their choice has been set over them, willing to spend and be spent for them, and to help them maintain the position of liberty and toleration which they have assumed.

The installation of a minister under such circumstances, was an event of no common interest. Unitarian preachers had more than once been driven from Connecticut, and delivered over to Satan, but never before had one been introduced there in the name of the Lord, to build up his church. The services of the occasion must therefore have been listened to with eagerness, and may be read with scarcely diminished feeling. The sermon by Mr Walker, (of which alone we have now time to speak) is written with his usual directness and force. The text is in 1. Cor. i. 23.—

The topics are, the importance that *preaching* should be *truly and peculiarly christian*, in order to its being useful. Under this head is the following statement:—

"Mere moral lectures, which a heathen philosopher might have preached as well, will not answer; nor will pomp of words, or of wisdom; nor ingenious and subtle disquisitions respecting the foundation of morals or the fitness of things, or the beauty of virtue, or the counsels of a mere worldly prudence. All this may be very well in its place, and it need not be entirely excluded from the pulpit; but it is not preaching Christ; and that minister will find himself to have sadly erred, who depends upon it mainly for success. We find none of it in the discourses of the Saviour—none of it in the preaching of the apostles. It was not by such means, that Christianity was established, or the reformation begun; nor is it by such means, even at the present day, and notwithstanding all the changes that have taken place, that interest and popularity can be given to any system of doctrines, or the bulk of any congregation be kept awake, or their souls saved from death."

This is followed by a description of christian morality.

The next remark is, that preaching should be very *plain and direct*. We would gladly find room for the whole of this head, but must limit ourselves to two short passages.

"Besides, it should be remembered, with respect to all classes o society, that the great object of preaching is not so much moral *instruction*, as moral *impression*. We all *know* enough, if we but *felt* what we know; and to lead men to do this constitutes by far the most important and the most arduous part of a preacher's duty; and one which he should look to with unceasing solicitude."

* * * *

"But to urge home these common truths upon the consciences of men, with a power that shall prevent their commonness from deadening their effect, or in forms and connexions that shall make them appear as new—to induce men to try themselves by these common and acknowledged principles, strictly and honestly, as they would answer before God—to give to these great principles a reality, and, as it were, visible presence; so that men may not only say and believe, but actually feel, that they have a deep and immediate personal concern in them—so that the objects of faith may seem as vivid and distinct, as the objects of sight, and the interests of eternity as near and pressing, as those of to-day—this, we repeat it, is the great object of a christian preacher, and one of which he should never for a moment lose sight, as he must depend upon obtaining it for the principal success of his ministry."

In the next place, preaching, "in order to be effectual must be distinguished for great *seriousness, earnestness, and depth of feeling*." This head concludes with the following caution.

"And let him not think to inspire a feeling which he does not himself possess. However learned, or ingenious, or eloquent, let him not think to kindle in others a zeal for God, and a devotion to his cause, unless he speak from that same zeal and devotion burning in his own bosom. However rich and costly may be the offering which he brings, let him bring fire with it, and not think to kindle the sacrifice by blowing upon the cold hearth of the altar."

Having completed these views of his subject with remarkable brevity, the preacher in the remainder of the discourse, is occupied with those remarks which the occasion suggested, and seemed to require. In the course of these he had occasion to speak of the difference between the preachiug of orthodox and liberal ministers. One sentence here we cannot forbear quoting for the edification of our readers.

"We do wish, that it may be understood in what this difference consists. It consists in leaving out of our preaching as *unscriptural*, certain doctrines, which even they, who admit them, allow would be justly objectionable, if they were *not* scriptural; doctrines, which are allowed to be extremely diverse from what reason would have suggested, opposed to our natural conceptions of the divine character, and our strongest and best natural feelings of justice and humanity;—doctrines, too, which are allowed to have been the occasion of prejudicing many intelligent and sensible men against the whole subject of revelation, and to have done much to prevent its influence and diffusion in the world."

We have thus attempted to convey some idea of the character of this sermon, of which it is impossible not to speak in terms of high estimation, and to wish that the author had spoken more largely upon the important topics which he is capable of treating so well, but of which he has given merely a brief sketch.

We propose to consider the other exercises which accompany this, next week.

ART. 3.—*Prayers for Children.*

This is a little book of forty one pages, published by Munroe and Francis*, and said to be "compiled by a Teacher for the use of Sunday Schools." It is for the most part equally well suited to family instruction. It is an excellent collection. The language is simple, plain and appropriate, the sentiments devout and unexceptionable, the petitions suitable, and nothing too long or too dry. We have no knowledge of the author, but think he has done an acceptable service, for which he deserves the thanks of christian parents and teachers. We do not say that a better book might not be made, but we certainly do not know of so good a one in existence. The prayers are adapted to different ages, increasing in fulness as the child grows older; and adapted also to his circumstances in life, and change of condition. The whole number is thirty nine, besides several designed especially for the Sunday School.

Parents will find in this volume an important aid in the interesting work of teaching their children to pray—a work, which should be commenced young, and carried on daily. But while they cause the best forms to be repeated, they must remember that the duty is not wholly done when they are committed to memory, and accurately recited. More than half the labour consists in guiding them to feel the sentiment, and apply to their own cases the praises and petitions Till this is done, very little religious purpose has been effected. And this it is not difficult to do, if the parent feels its importance, and is heartily in earnest to give his children the spirit of piety. For then he will not confine them to the form, but will instruct them to put up petitions in their own words, and say for themselves what it is they desire from God, and for what they are thankful to him. This has been forcibly stated by Mr Buckminster; and we are happy to avail ourselves of this opportunity to urge the attentive consideration of the passage.

"To preserve in their minds" he says, (Sermon xxi.) "an habitual sense of religion even from their infancy, there is nothing more salutary, than to accustom them to private prayer. Do not imagine that it is necessary to confine them always to a certain form; nor satisfy yourselves that it is enough to hear them repeat the Lord's prayer, morning and evening. You will find that they can, much sooner than you imagine, make little prayers of their own, however short or incoherent they may at first appear. O ye parents, if you were sufficiently interested in this most interesting of subjects, you would early aid their thoughts, and help out their imperfect petitions, and accustom them to pray for themselves, instead of having them repeat forever, a form, which they either do not understand, or utter unconsciously."

* For sale also at the Counting Room of the Christian Register.

JUVENILE DEPRAVITY. It is stated in one of the late public papers, that *four hundred and fifty* persons, under 25 years of age, were arraigned before the Police Court of New York, in 1822.

At least one half of the above instances of depravity may, no doubt, be fairly attributed to the neglect of discipline, and the vicious examples resulting from intemperance in parents.

Miscellanies.

For the Christian Register.

MR REED.—I send for insertion in the Christian Register, the following extracts from an English paper relating to Mr Irving the celebrated Scotch preacher in London, whose eloquence has raised him within a very short period from comparative obscurity to almost unexampled popularity.

"Mr Irving's countenance is full of the most commanding expression. Like his writings, there is a wild irregularity about it; but it is the irregularity of genius. It is like the mountain cataract of his own romantic country—it is bold, vigorous, sublime, and even appalling.—There is nothing of the brook's clear crystal about it; but there are moments, when it seems to reach its resting place, and to subside into a calm serenity, as the sky reflected in a sleepy wave. This is peculiarly visible when he descants upon the claims of "Divine Philosophy." At such a moment, so placid in his appearance, that the most incredulous must have felt with the poet:—

> "*How charming is divine philosophy!*
> *Not harsh and crabbed, as dull fools suppose,*
> *But musical as is Apollo's lute,*
> *And a perpetual feast of nectared sweets*
> *Where no crude surfeit reigns.*"

There is in one of his eyes a slight imperfection—so slight, however, as to be scarcely perceptible, when he has once entered upon his subject. His dark hair he retains in the most abundant profusion. His figure is manly—tall and athletic in its form, and indicating an uncommon degree of vigour and activity.

The action of Mr Irving is a powerful assistant in his oratory. It combines those requisites, so rarely found united—grace and power.—When he wishes to enforce his theme, and stamp upon it the impress of a divinity, his very hand seems to speak—his upraised arm conveys to the minds of his hearers all that the speaker could desire, of the grand authority under which he is addressing them. It was, most probably, in allusion to one of these moments that Mr Canning declared—*he was the only man he ever heard, who conveyed to him an idea of what Paul must have appeared when he addressed himself to the Athenians;* a high tribute—the dearest attestation of true genius; and it may serve to console Mr Irving for all the foul and malignant personalities with which his name has been so disgracefully assailed.

In Mr Irving's style we can discover nothing national except his Scoticisms and his dialect. It is however unlike that of any Scotchman with whose writings we are acquainted. It is strange; but it is grand, original, and occasionally beautiful; it has much of the fervour and vigorous imagination of Burke; but it has not the continuity of Alison, nor the unfailing argument of Chalmers. Like Grattan he abounds in striking metaphor; but he seldom attempts the antithesis, in which Grattan so much delighted. His thoughts are often sublime, clothed occasionally in the most brilliant language, but more often recommended by energetic and nervous declamation. His language is always the phrase of an educated mind. It has charms for all men; the most highly gifted orators of the day, yet each differing in the attributes of his eloquence, Canning, Brougham, Sir James Mackintosh, and Charles Phillips are all to be seen struggling for admission to Hatton Garden church, and all equally attentive and equally interested with the preacher. The polished phrase and stinging epithets of Canning—the irregular but irresistible strength of Brougham—the stately period and splendid declamation of Mackintosh—and the beautiful imaginings and the rainbow pictures of Phillips—all find something congenial in the style or manner of our preacher.

The following passage, taken from one of the Orations of Mr Irving, is given as a specimen of the author's style, and of his bold & resolute censuring, where he feels disapprobation to have been merited:

"Of *sensual life*, it is not necessary to speak at length, seeing it is so familiar to every man, having been, some time or other, the very darling of his heart. It consists in the delight which the body has with all the sensual objects of the earth; the delights of touch and fleshly intercourse; the gratification of bodily appetite; the relish of various tastes; the odours of smell; the melodies of sound; and the glorious objects of vision. This life of the flesh, and cultivation of the bodily affections, I regard as the lowest of all things to which human nature can be addicted. It is the animal existence. The brutes have it in common with men, though not in such variety. Its tendency is to destroy all moral and rational life; and spiritual life cannot breathe in its polluted sphere. Such men, of whom many are to be found in this age, are of the true sect of the Epicureans, and interpret the fable of Circe's cup, which transformed men into obscene, bestial forms; and if any one, so given up and changed out of his manly form, would know his degradation, or the heights of virtue from which he has fallen, he may see it represented in that most clerical of all modern poems,—the Comus of Milton,—or in the Castle of Indolence of Thomson, which aims at the same noble end, though with unequal steps.—But if they would be raised from the bed of such defiled embraces and wild enchantments, they must listen to the Great Disenchanter, who is the resurrection and the life; in whom if a man believe, he shall never die. O it afflicts me to see this generation to whom I write, merging a-pace into their inglorious life. It hath its head quarters in your splendid feasts and your park parades; in your Vauxhalls, your Operas, and your Theatres. It is very hateful as it is exhibited in cities, where it is staved up in hot-quarters, and revels away the hours of quiet night, and wastes upon feverish couches the hours of cheerful day. In the country it shows itself under fairer forms, wandering from stream to stream—climbing the brow of lofty mountains—seeking love in cottages—and doting over the face and charms of transient nature. Ah! in this shape it is a dangerous enchantment; for it takes the form of taste and poetry, and even affects the feeling of devotion; but, unless conjoint with that spiritual life, whereof I am to discover the sources, it is vanity and vexation of spirit, and hurries one thro' an exhausting variety to the lethargy & tedium of overwrought excitement. This is the form of sensual life, which is prevailing at this day among our lettered and reading people. It hath been promoted and brought into maturity by the writings of Byron and Moore, who are high priests of the senses, and ministers of the Cyprian goddess, whose temple they have decorated with emblems of genius, and disguised with forms of virtue, and surrounded with scenes of balmy freshness; but, with all its forms and decorations, it is the temple of immoral pleasure; and the service of its inward shrine is disgusting immorality. It is very pitiful to behold the hopes of a nation,—the young men and young women, who are to bear up the ancient honours of this godly and virtuous Island, hearkening to the deceptions of such enchanters, who, being themselves beguiled, would fain bewitch the intellectual and spiritual being of others."

For the Christian Register.

MR REED.—As you have a variety of minds to gratify, you naturally desire to present something attractive to them all. For myself, I am one of those that wish to see a cheerful spirit promoted and cherished. Literary minutiæ have, for us, a peculiar charm. We sometimes note sentences in reading, and light strokes of pleasantry in conversation, that possess either entertainment or a higher interest; and as we do not consider this species of gratification as inconsistent with the objects of the REGISTER, we are pleased when any who have sympathy with us, are disposed to contribute. To that class of readers to which I have alluded, the following specimen may not be unacceptable.

Epitaph on Alexander.

"Sufficit huic tumulus, cui non suffecerat orbis"—
A tomb is wide enough for him, for whom the world was too narrow.

Epitaph on an affectionate wife.

"Immatura peri; sed tu felicior annos
Vive tuos, conjux optime, vive meos."
I died immaturely; but may you, more happy, best of husbands, live your own years and mine.

"Their spirits were in unison; and from the time they first met, they had felt toward one another as if they had been acquaint in loving-kindness before; which made him sometimes say, that it was to him a proof and testimony, that the souls of mankind have, perhaps, a living knowledge of each other before they are born into this world." *Ringan Gilhaize.*

"Quando sol est in Leone,
Mitte librum in *cantone.*"—
When the sun is in the Lion,
Send your book the shelf to lie on.

"La gola, il sonno, e l oziose piume
Hanno dal mondo ogni virtu sbondita."—*Petrarca.*
Luxury, sleep, and laziness have banished every virtue from the world.

Iliad and Odyssey.

A touchy gentleman of the name of Homer, having some time withstood the moschetoe trumpet and paper bullet pelting of two ladies, retired in civil dudgeon, when one of the sharp shooters remarked,—*Homer's* ODD I SEE; *and* ILL I ADD, replied her accomplice.

Pope and Cowper.

The following parallel affords a specimen of the paraphrastic finery and mist of Pope, and the simplicity and perspicuity of Cowper, in their respective translations of Homer.

"As when a western whirlwind charged with storms,
Dispels the gathered clouds that Notas forms:
The gust continued, violent and strong,
Rolls sable clouds in heaps on heaps along;
Now to the skies the foaming billows rears,
Now breaks the surge, and wide the bottom bears;
Thus raging Hector, with resistless hands,
O'erturns, confounds, and scatters all their bands."
Pope.

——As when whirlwinds of the west
A storm encounter from the gloomy south,
The waves roll multitudinous, and the foam,
Unswept by wandering gusts, fills all the air,—
So Hector swept the Grecians." *Cowper.*

Christian Register.

BOSTON, FRIDAY, JANUARY 23, 1824.

TRACTS. The circulation of religious tracts is generally acknowledged to be a powerful means of influencing the public sentiment on religious subjects. And there are some portions of the community who are not chargeable with inactivity and negligence in using this means. We wish this could be said of all, who profess to feel interested for the diffusion of just views of christian doctrine, and for the extension and practical influence of a pure and rational religion. It is no apology for the inattention of such to this duty, that "there is no good series of doctrinal, or even of practical tracts, fitted to their purpose," for if this be really the case, the greater is their culpability, and the more obvious is the duty of their associating for the purpose of preparing and publishing them, and no longer leaving the business to the care of itself, to advance, as either accident, or individual zeal or interest may direct. In relation to doctrinal tracts, it is true, that we have no series of suitable tracts, adapted to promote what we think to be correct views of religion. A few have been published by individuals, and a few individuals have purchased and distributed liberally. But, after all, little is done effectually, because no steady and systematic efforts are made. In relation to tracts of a moral and practical kind, much credit is due to the *Publishing Fund Society* for their well-devised and persevering labours. But as this Society declines publishing doctrinal tracts, it seems obviously the duty, of those who think it important that some counteracting influence should be opposed to the flood of Calvinism that is pouring upon the community, to associate for the publication and distribution of cheap tracts adapted to diffuse that plain, rational and cheering system of religion, embraced by *Liberal Christians.*

But some will object to the dissemination of doctrinal tracts, as tending to excite an injurious spirit of controversy. This objection, we conceive, proceeds from wrong views of the subject. The public mind is already alive on the different disputed questions in theology, and it greatly needs light and direction. The difference between the two systems, Calvinism and Unitarianism, is too great and too obvious to be overlooked. Unitarianism is either false, and ought to be abandoned, or it is a truth of such importance as will not tolerate the least degree of apathy in opposing its opposite. If Unitarianism is truth, then certainly Calvinism is an error whose influence we should oppose with the most unwavering and determined perseverance.

To those who are well-wishers to the dissemination of religious tracts, but are themselves inactive, we recommend an attention to the following facts in relation to the tracts (chiefly Calvinistic) issued by the American Tract Society.

During the five past years, commencing with May, 1819, the American Tract Society has published 1,781,000 tracts, making on an average, 356,000 annually. We are told that *three hundred thousand tracts* have been published within the *four months* preceding the first of January; making more than 3,000,000 pages, and amounting at ten pages for a cent, to $3,000.

AMHERST COLLEGIATE INSTITUTION. The petition for an act of incorporation of this institution came before the Senate of this state on Wednesday. Among the arguments in support of the petition, the following was one:—

An Hon. gentleman assumed that it was proper and necessary to grant an act of incorporation to this institution, as a means of saving to the state, the money that would otherwise be expended out of the state, for the education of young men belonging to Mass. To prove his position, he presented to the Hon. Senate the following very edifying and important statement. Four gentlemen from the town of N——— (and others perhaps from other towns) have sent their sons to Yale College, on account of "orthodoxy,"—it being found by an estimate (of the editor of the *Christian Almanac*, no doubt) that there were more pious students at Yale than at some other colleges. But, according to a similar estimate (by the same discerning editor, we presume) it is found that there are at Amherst a much greater number of pious students than even at Yale, in proportion to the whole number of students at these respective institutions. Now if the institution at Amherst were a College, *all this money*—(the cost of the education of *four* young men, or more) would have been saved to the state,—*i. e.* would have been expended in the state, instead of out of it; since the inviting preponderance of "orthodoxy," at Amherst, would undoubtedly have led these gentlemen to send their sons to Amherst instead of Yale; (having no regard to the literary advantages of the two institutions;) therefore the Legislature of Mass. ought to grant an act of incorporation to the institution at Amherst. (Q. E. D.)

All which seems to us to amount to this, viz. because a few men have suffered themselves to be influenced by the "hue and cry" that has been raised, and the falsehoods that have been industriously circulated for twenty years past, respecting the religious character of some of our literary institutions—and have refused to avail themselves of the advantages which these institutions furnish,—therefore, (and for the sake of economy also) the state ought to be graciously pleased, to be at the trifling expense of endowing a new college for their accommodation.

HOWARD BENEVOLENT SOCIETY. The anniversary of this Society was celebrated at the Old South church, on the evening of Thursday, the 16th inst. A very appropriate discourse was delivered by the Rev. JOHN G. PALFREY, after which a collection was made, amounting to *three hundred and seventy five dollars.*

HAMPSHIRE EDUCATION SOCIETY. This Society was formed in 1815, in the county of Hampshire, Mass. Its object is to give aid to deserving young men, in procuring an education for the ministry. The Society was incorporated by the legislature, in 1818. The number of young men who have received aid from the Society, is 15. The whole amount of money thus expended is $3475.38. The permanent fund of the Society now amounts to $4790.78.

DR CHALMERS. On leaving Glasgow, Dr Chalmers preached a farewell sermon to his people, from Psalm 137, verses 5 and 6,—"If I forget thee, O Jerusalem," &c. Mr Irving, the gentleman of whom we have given some account on our first page, was present on the occasion, and made the concluding prayer.—Such an immense crowd of people assembled about the church previously to the services, that it became necessary to send for a militiary force, to clear away the multitude, so that the congregation might enter.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

MR REED.—Having lately perused the Eighth Annual Report of the American Education Society, I offer to your readers a few reflections suggested by the facts therein reported, and the statements therein made.

The Report is presented with mingled emotions of *sorrow*, *solicitude*, and *encouragement*.

Under the *first* head, the loss the Society has sustained by the decease of several active friends and promising beneficiaries, is very properly noticed. The causes of *solicitude* relate to the beneficiaries; the state of the funds; and the increasing desolations of our country.

With respect to the first cause of solicitude, I would suggest, whether it is desirable that the beneficiaries should receive such ample encouragement as will relieve them from all anxiety and embarrassment? Whether, if the facilities for obtaining an education were much greater than at present, many might not be induced, from very improper motives, to avail themselves of the funds of the Society, and whether it is not, on the whole, much better that the beneficiaries should be obliged to struggle with some difficulties, and to meet with some discouragements; and whether, as is suggested in a note, the character formed under such circumstances of trial is not likely to be most valuable?

It is not surprising that some young men of delicate sensibility should shrink from encountering these trials; but they should consider that trials are the common lot of humanity, and that the cause in which they have embarked is one which demands no common share of fortitude in him who would be found faithful.

Another cause of solicitude exists in the deficiences in the funds of the Society. It is stated that the receipts of seven months of the last year are more than $3,500 less than the receipts of the same seven months of the year before; and more than $6000 less than the receipts of the same months in 1819. Whatever may have been the cause of this falling off, I would suggest, whether *some part of it* may not have arisen from the withdrawing from the subscription list, of the names of many who subscribed at first, on the presumption that the Society was established on broad and liberal principles, but have since found that its benefits are wholly confined to young men reputedly orthodox?

The remaining cause of solicitude is *the increasing desolations of the country.* On this subject, there can be but one opinion among well informed persons. Some of the facts stated in this Report are truly appalling. "In the extensive states of Mississippi and Louisiana," we are informed, "there cannot be found more than 8 or 10 Presbyterian ministers, and very few of any other denomination. The whole territory of Michigan is yet missionary ground; while East and West Florida, with a numerous population, in a very interesting state, have no minister of our [Presbyterian] communion. At the same time we are assured that the deficiency is increasing. New settlements, unfurnished with a christian ministry, are forming in the West, while the demands of the East are not diminished. The wave of emigration rolls farther and farther onward, and unless God interpose, it would really seem, that our children are likely to settle on the banks of the Pacific ocean, without the christian religion."

The report proceeds to give a summary of the excess of congregations above the number of ministers in various parts of the United States. In the Presbyterian Church throughout the country, there were in 1819, 481 more congregations than clergymen. In the Baptist denomination there are in the United States 1035 vacant congregations; and in the Episcopal church more than 300 vacant congregations. In the state of Maine, 127 towns, many of them extensive and popular, are destitute of Presbyterian, Episcopal or Congregational ministers. There are 100 destitute churches in N. Hampshire. In Vermont, in 1821, 81 towns had no Minister of any denomination, and 199 towns had no Presbyterian, Episcopal or Congregational minister. In Massachusetts, a short time since, there were 30 vacant churches and congregations. In Virginia, it is asserted, that there is not in the state, on an average, one qualified minister for 4000 souls; and that not one in twenty of the organized Christian congregations enjoy the full benefit of pastoral labours.

Such are some of the facts, on which I beg leave to offer a few remarks. I am not disposed to call in question the correctness of the above statement. On the contrary, I believe that it is substantially correct. Neither would I say or do any thing to cool the zeal, or to enfeeble the efforts of those benevolent men, who, in view of these alarming facts, have associated themselves for the purpose of raising up young men of piety and talents to supply the waste places of our land. Still I would inquire, how has it happened, that, while the Macedonian cry for help has been raised from every part of our country, and we are told of the thousands and millions who are perishing for lack of knowledge, so many of our towns, and even of our small villages, have been divided and subdivided into so many different religious societies, that each finds it difficult to maintain its own pastor? In how many instances, in this single state, after the settlement of a Liberal minister, has a new society been formed, and at once supplied with an orthodox minister, and this too by the countenance and advice of those very persons who most loudly lament the moral desolation of our land? Let any one cast his eye over that part of the commonwealth in which Liberal Christianity most prevails, and look at Dedham, and Taunton, and Bridgewater, and Princeton, and Worcester, and Harvard, and Fitchburg, and Ashby, and a dozen other places, and he will not deem it impertinent to inquire how it has happened, that, at a period, when the want of clergymen is confessedly so great, while hundreds of towns and villages in our land are wholly destitute of religious instruction,—new societies in these several towns, (in some instances consisting of a mere handful of members, and thence denominated *feeble churches* who stand in need of charitable aid) have been formed, and are supplied so readily with candidates and pastors, certainly with the countenance, if not with the direct assistance, of the great moving springs of our most splendid public charities.

And in reference to the 1035 vacant churches of the Baptist denomination, I would inquire whether it is not a fact, that a very considerable proportion of them were formed out of peaceable and united congregations, by the meddlesome and unauthorized labours of the preachers of that denomination? How many striking facts might be added in illustration of this remark! A similar proselyting spirit is planting churches of the Episcopal order in many of our country villages, and is thus contributing to weaken and destroy the churches which our fathers planted and cherished. These truths may be unwelcome to some of the friends of the American Education Society, but they are truths, and they ought not to be concealed. The publication of them is not designed, nor will it tend to discourage any from contributing to the funds of this and of other religious charities. The American Education Society has doubtless already been the means of raising many young men of talents and piety from obscurity, ignorance, and poverty, and of qualifying them to become the heralds of the gospel, and instruments of enlightening and redeeming their fellow beings. While I lament that it refuses to embrace in the circle of its charity, pious young men of Unitarian sentiments, I can rejoice, and I will rejoice in all the good influence it has exerted upon the moral & religious condition of our land. The facts to which I have alluded must and ought to lead men to condemn measures which tend to the unnecessary multiplication of religious societies, and to the stationing of some of our young men, educated by the charities of the public, in places where their services are so little needed, and thus virtually robbing other churches, whose wants are urgent, and whose calls for aid are loud and importunate.

The sequel of the Report is of a more cheerful aspect, and states the special reasons for encouragament, which are found in the events of the present day. It appears from a note on the 10th and 11th pages, that within the last 18 months the sum of $221,500 has been given and bequeathed in the United States, principally for the purpose of educating young men for the ministry. Among the reasons for encouragement, is mentioned *the increasing interest and spirit of prayer among christians, in behalf of our literary institutions;* and the fact is mentioned, that "the 27th day of February last was extensively observed, with deep interest, as a day of fasting and prayer for this object." It is then suggested, "whether it may not be found expedient that a day of fasting and prayer be annually observed by the American churches for our literary institutions." I cannot but regard this recommendation as extremely injudicious; and I am constrained to believe that, if the measure recommended should be adopted, much more evil than good will result from it. I am not disposed to call in question the motives in which the suggestion is made; but I would ask whether it is not probable, in case such a day should be observed, that many would make it the occasion of angry denunciation and bitter revilings,—that invidious comparisons would be instituted between our great literary institutions, and while some would be lauded to the skies, others would, for their reputed heresy, be denounced and execrated? Men of humble piety might observe the day in a proper and acceptable manner; but I do not see why their prayers would not be as acceptable and as efficacious in their closets, as in a place of greater notoriety. And are there not many clergymen and others who, regarding, as it is well known they do, some of our colleges as the fountains of heresy and error, would be likely on such a day, in the presence of the people, to mingle maledictions and curses with their prayers, and thus excite and foster a spirit of jealousy, partiality, and uncharitableness? If report tells true, such, in some instances, was the case at the fast of February 27, of the last year. One of the notes appended to the Report, contains a tabular view of the Colleges in the United States, in Sept. 1823. Your readers may judge of the character and design of it from the following specimen relating to the two principal Colleges in New-England:

"*Harvard University;* Number of students 302—number of pious students 9—time of last revival 1740—number of hopeful converts *none* —moral or theological societies 2.—&c.

"*Yale College;* Number of students 373—number of pious students 115—time of last revival 1820—number of hopeful converts 40—moral or religious societies 1."—&c.

I shall leave this Table without comment, as it needs none. Whether it was prepared with an invidious design the people must judge.

A friend of Education Societies.

The following account of the late ordination at Biddeford, has been sent us by an obliging correspondent, who was present on the occasion.

For the Christian Register.

On Thursday the 15th inst. Rev. THOMAS TRACY was ordained Pastor of the Second Religious Society in Biddeford, Me. Introductory Prayer by Rev. Dr Parker of Portsmouth, N. H.; Sermon by Rev. Dr Nichols of Portland from Romans xiv. 16. "Let not then your good be evil spoken of;" Ordaining Prayer by Rev. Mr Fletcher of Kennebunk; Charge by Rev. Mr Webster of Biddeford; Right Hand of Fellowship by Rev. Mr Felton of Scarborough; Concluding Prayer by Rev Mr Marrett of Standish. The religious services of the occasion were listened to with great attention by a numerous and very respectable auditory.

The religious society, which after a period of severe trial, is now favored with the ministry of Mr Tracy, ought to be an object of peculiar interest. When it was established in 1797, to prevent the unhappy jealousies, and collisions which sometimes occur in consequence of the communicants being considered an independent body, and as entitled to peculiar powers and privileges in ecclesiastical concerns, definite rules and regulations were established by the society. In these regulations the right of private judgement is fully acknowledged, and secured to all the members of the parish.—It is also explicitly provided, that communicants "shall not individually or collectively exercise or be entitled to any powers, privileges or prerogatives in ministerial or religious affairs, in which the religious society at large are intrusted, only in common with the other inhabitants belonging to said society." Notwithstanding this regulation a remonstrance against the ordination of Mr Tracy was laid before the Council, signed by five individuals, setting forth, that they had not been consulted, as *a church*, upon the subject, and objecting to the ordination on this ground *alone.* It was the unanimous opinion of the Council, that the remonstrants were precluded by the constitution of the Religious Society, of which they claimed to be members, from the right of objecting on this ground. The stand deliberately taken and firmly maintained by the Second Religious Society in Biddeford cannot be regarded with indifference either by churches, or by the great body of christians, who are interested in our religious institutions.

[Another correspondent has politely favoured us with an account of the exercises at the ordination, accompanied by the following copy (from the records,) of the articles of Faith entered into by the Second Religious Society in Biddeford, July 10, 1797.]

"Believing those writings, called the *Holy Scriptures*, to be profitable for reproof, for correction and instruction in righteousness, to contain all the religious truths necessary to be believed, and all the religious precepts necessary to be practised, in order to obtain salvation, we adopt them as the rule of our *faith and practice.*

"Sensible that the happiness of
as well as in that which is to co
depends on the practice of pie
cardinal virtues, we engage to
all impiety and immorality; to
moral, the social, and all the ch
to support friendship and brothe
ourselves, the peace and unity o
society at large; and to endeavou
of God to have our conversatio
cometh the gospel of Christ."

GENERAL INTELLIGE

U. S. TREASURY REPORT. It app
report of the Secretary of the Treasury
al receipts into the Treasury, during
amounted to $20,232,427 94—and th
tures of the same year amounted to
leaving a balance in the Treasury on t
ary 1823, of $4,237,427 55. The act
the Treasury during the three first qua
1823, amounted to $16,174,035 26. T
the fourth quarter are estimated at $4,
ing the total estimated income of 1823,
The expenditures of the three first qua
estimated at $11,422,847 30, and the
pense of the fourth quarter, at $3,894,
the whole expenses of government for
to $15,317,407 04, and leaving in the
first of January 1824, 9,364,055 77.

NATIONAL DEBT. The funded deb
States, which remained unredeemed on
tober 1823, amounted to $90,452,550 9
of Treasury notes outstanding, and of
redeemed stock, is estimated at $47,39
The income of the year 1823, togeth
was in the Treasury at the commenceme
is estimated at $25,016,969 30. The ex
are estimated at 15,224,252 89 leaving
ury, as is expected, a balance of $9,79
beginning of the year 1825.

INSURRECTION AT TRINIDAD. Lett
dad inform us that a plot for an insur
the negroes had just been discovered
vent its execution. *Twenty-three* of th
been apprehended and imprisoned. Th
est, most fertile, and most beautiful of th
Islands." It is of an irregular square
by 56. Lon. 60. 6. to 61. 36. W. Lat. 9. 4
The chief town is "Port of Spain," wh
in 1309, 30,000 inhabitants, 21,000 o
slaves. This Island belongs to Great B
complaint is made by some of the inh
interference of the people at home, (me
land) in the management of the conc
and. It is stated, with how much truth
that real estate on the island has falle
within one year.

FROM RIO JANEIRO. Advices have
from Rio Janeiro, to Nov. 22. The pe
of the nation were in a very unsettled s
peror after dissolving the Cortes,
of nine of its members, and was ab
them to France. The troops of the em
stantly under arms. Great animosity
at Rio, between the native Brazilians,
peans. The recent arbitrary measures
were considered by Brazilians as evide
tion of siding with his European friend
yet tolerably free, and the people allow
speaking contemptuously of the Empe
ed that the Emperor rejects the harsh a
measures he had taken, and says he w
them by the rancour of the European c
my, and his household.

In Upper Peru the hostile armies we
each other, and a decisive battle was

CONTRIBUTIONS FOR THE GREEKS.
religious societies in Springfield Mass. h
$298,38 in aid of the Greeks. Con
also been made for the same purpose
Westfield, Granville, and Brimfield,
$139,14. In Utica N. Y. $181 has be
Also, William Hillhouse Esq. of N
students of Columbia College $298. P.
Madison County $100.—At the Bache
York, $266 were obtained for the s
subscription for the Greeks is also in
the Medical Students at Philadelphia.

MAIL ROBBERY. The Richmond
that the mail has been robbed again
bourhood. The guilty person is supp
mon Bellows, contractor and carrier o
ville mail. He has been apprehended
for trial in May next.

NEW CHURCHES. During the co
year, not less than five new houses for
have been erected in Philadelphia, so
elegant, and all ornaments to the city

A French paper has the following
character of the present pope:—The
Genga is not a man after the hearts o
for the revival of the vigorous a
Pius VI.

WARD MEETINGS are proposed a
consider the expediency of applying
the admission of the District of Co
Union as a Territory.

Efforts are making at Springfield, a
render the Connecticut river navigal
extent than heretofore.

"Sensible that the happiness of man in this life, as well as in that which is to come, essentially depends on the practice of piety and all the cardinal virtues, we engage to discountenance all impiety and immorality; to encourage the moral, the social, and all the christian virtues; to support friendship and brotherly love among ourselves, the peace and unity of the religious society at large; and to endeavour by the grace of God to have our conversation such as becometh the gospel of Christ."

GENERAL INTELLIGENCE.

U. S. Treasury Report. It appears by the late report of the Secretary of the Treasury, that the actual receipts into the Treasury, during the year 1822, amounted to $20,232,427 94—and that the expenditures of the same year amounted to $17,676,592 63, leaving a balance in the Treasury on the first of January 1823, of $4,237,427 55. The actual receipts into the Treasury during the three first quarters of the year 1823, amounted to $16,174,035 26. The receipts for the fourth quarter are estimated at $4,270,000 00 making the total estimated income of 1823, $20,444,035 26. The expenditures of the three first quarters of 1823 are estimated at $11,422,847 30, and the estimated expense of the fourth quarter, at $3,894,559 74, making the whole expenses of government for 1823 to amount to $15,317,407 04, and leaving in the Treasury on the first of January 1824, 9,364,055 77.

National Debt. The funded debt of the United States, which remained unredeemed on the first of October 1823, amounted to $90,452,550 99. The amount of Treasury notes outstanding, and of Mississippi unredeemed stock, is estimated at $47,380 87.

The income of the year 1823, together with what was in the Treasury at the commencement of the year, is estimated at $25,016,969 30. The expenses of 1824, are estimated at 15,224,252 89 leaving in the Treasury, as is expected, a balance of $9,792,716 41 at the beginning of the year 1825.

Insurrection at Trinidad. Letters from Trinidad inform us that a plot for an insurrection among the negroes had just been discovered in time to prevent its execution. *Twenty-three* of the leaders had been apprehended and imprisoned. This is the largest, most fertile, and most beautiful of the "Leeward Islands." It is of an irregular square form, 79 miles by 56. Lon. 60. 6. to 61. 36. W. Lat. 9. 48. to 10. 42. N. The chief town is "Port of Spain," which contained in 1909, 30,000 inhabitants, 21,000 of whom were slaves. This Island belongs to Great Britain. Much complaint is made by some of the inhabitants of the interference of the people at home, (meaning in England) in the management of the concerns of the island. It is stated, with how much truth we know not, that real estate on the island has fallen 50 per cent. within one year.

From Rio Janeiro. Advices have been received from Rio Janeiro, to Nov. 22. The polical concerns of the nation were in a very unsettled state. The Emperor after dissolving the Cortes, made prisoners of nine of its members, and was about banishing them to France. The troops of the emperor are constantly under arms. Great animosity is said to exist at Rio, between the native Brazilians, and the Europeans. The recent arbitrary measures of the Emperor were considered by Brazilians as evidencing his intention of siding with his European friends. The press is yet tolerably free, and the people allow themselves in speaking contemptuously of the Emperor. It is stated that the Emperor rejects the harsh and high-handed measures he had taken, and says he was hurried on to them by the rancour of the European officers of his army, and his household.

In Upper Peru the hostile armies were approaching each other, and a decisive battle was daily expected.

Contributions for the Greeks. The different religious societies in Springfield Mass. have contributed $298,38 in aid of the Greeks. Contributions have also been made for the same purpose in the towns of Westfield, Granville, and Brimfield, amounting to $139,14. In Utica N. Y. $181 has been contributed. Also, William Hillhouse Esq. of N. Haven $100; students of Columbia College $298. P. Smith and Son, Madison County $100.—At the Bachelor's Ball at N. York, $266 were obtained for the same purpose.—A subscription for the Greeks is also in progress among the Medical Students at Philadelphia.

Mail Robbery. The Richmond Compiler states that the mail has been robbed again in that neighbourhood. The guilty person is supposed to be Solomon Bellows, contractor and carrier of the Charlotteville mail. He has been apprehended and committed for trial in May next.

New Churches. During the course of the past year, not less than five new houses for public worship, have been erected in Philadelphia, some of them truly elegant, and all ornaments to the city.

A French paper has the following remarks on the character of the present pope:—The Cardinal Della Genga is not a man after the hearts of those who sigh for the revival of the vigorous administration of Pius VI.

Ward Meetings are proposed at Washington to consider the expediency of applying to Congress for the admission of the District of Columbia into the Union as a Territory.

Efforts are making at Springfield, and Hartford, to render the Connecticut river navigable to a greater extent than heretofore.

Small Pox.—Seven new cases of the Small Pox have occurred at Lexington, making the whole number 18.

We know of no case of this disease in Boston.

The Medical Society in New York has given its public opinion in favour of the efficacy of the Kine Pock; but if Vaccination were not a preventive, what hinders the general spread of the Small Pox in Philadelphia and New-York. in each of which there are probably 80 or 90 thousand people who have never had the Small Pox?

Northern Expedition. It is in contemplation to send out two land expeditions to assist in the discovery of a Northwestern passage.

Sir William Lumley, since his return to Bermuda, as Governor, has renewed the order for the introduction of the troops into the Church. This measure, as in 1821, creates much dissatisfaction.—His Excellency is warmly assailed in the newspapers.

The American Society for colonizing free people of colour, acknowledge the receipt, from various sources, of $1104. 100 of which is from the Hon. Bushrod Washington—325 from the Vermont Auxiliary Society—and 550 from the Petersburg (Virginia) Auxiliary Society.

Mr Cooper's new novel, The Pilot, is well spoken of by the editors of the Philadelphia *National Gazette* and N. York *American*.

A Literary and Historical Society, has been lately established at Quebec, under the patronage of the Earl of Dalhousie, Governor in Chief of Lower Canada, which promises to be of great utility, particularly in collecting and preserving the materials for the history of that province.

Imitation American Eagles and Half Eagles are in circulation in Lexington, (Ky.) They are well executed, but lighter that the genuine.

A counterfeiter of Fifty Cent Pieces has been detected at Charleston, S. C.

By late accounts from the South, it appears that extensive fires have of late been raging in the prairies near the town of Kaskaskia, Illinois.

A Philadelphia paper states that there are no less that 2160 Justices of the peace in the state of Pensylvania.

A bill has passed the House of Representatives in Rhode Island, providing for a Convention to form a state government; the Senate has concurred with the House, and the Convention is to meet at Newport on the 21st of June next.

The Hon Judge Thacher, one of the justices of the Supreme Judicial Court of this Commonwealth, has resigned that office. There are now two vacancies on the bench of she Supreme Court.

Marine Bible Society. An appropriate and able discourse was delivered before this society, on Wednesday last, by Rev Dr Payson, of Portland.

Congressional Proceedings.

SENATE.

Thursday, Jan. 8. The resolution of Mr Lloyd, providing that an inquiry be made respecting the expediency and practicability of a canal uniting Buzzard's Bay and Barnstable Bay, was agreed to.

Mr Barbour's resolution, asking of the President information upon the relations between this country and Spain, was agreed to.

Mr Benton from the select committee to whom was referred the several resolutions proposing amendments to the constitution, in regard to the election of President and Vice President, reported resolutions on that subject, which were read and ordered to be printed.—The substance of the first resolution is that the electors of President shall be chosen by the people, in districts formed for that purpose, and that when the President is not elected by the first voting of the electors, he shall be chosen by the members of the Senate and House of Representatives in convention, voting as individuals. The second resolve provides that no person, having been twice elected to the office of Presideent, shall be again eligible to that office.—Notice was given that these resolutions would be called up on Monday the 12th.

Friday, Jan. 9. The petition of Ebenezer Oliver and others of Mass. was referred to the committee on the Judiciary.

A bill for the relief of Josiah Hook of Me. was passed to be engrossed.

The bill proposing the extension of the term for the payment of pensions to the widows and children of deceased officers &c. was postponed to Monday.

Monday, Jan. 12. Petitions were pressented by Messrs. Barbour, and Smith, of persons claiming indemnity for property captured by the French, previously to 1800. These claims were abandoned by our government in the convention with France. An effort was made to raise a select committee on the subject. The attempt failed, however, and the subject was referred to the committee on foreign relations.

The bill before the Senate on Friday, on the subject of widow's pensions &c. was taken up, amended, and passed to a third reading.

Tuesday, Jan. 13. A bill making partial appropriations for the support of government during the year 1824, was considered in committee of the whole, reported to the Senate, passed to be engrossed, and read the third time.

Mr Lloyd of Mass. from the committee on Naval affairs reported on a resolution previously submitted, respecting an increase of the number of sloops of war. The report wa saccompanied by a bill providing for the building of a number, not exceeding ten, of sloops of war of the first class, which should carry not less than 20 guns each, of such description and weight of metal as the President should direct. The bill recommended also that $850,000 be appropriated for carrying the act into execution.

Wednesday, Jan. 14. A petition was presented by Mr Holmes of Me. relative to the improvement &c. of the harbour of the town of Wells in that state—also a petition from sundry citizens of Wiscasset, Me. praying for indemnification for French spoliations.—These were referred to appropriate committtes.

The bill on appropriations for 1824 was passed and sent to the House.

Thursday Jan. 15.—The subject of amendment to the constitution, on the choice of President, &c. was deferred to Wednesday next.

The Senate then took up the subject of the discontinuance of the transportation of the mail on certain post routes. The subject was debated at considerable length and with earnestness. The bill was laid on the table. Adjourned.

HOUSE OF REPRESENTATIVES.

Thursday, Jan. 8. The Committee of ways and means reported a bill authorizing the Commissioners of the Sinking Fund to purchase the 7 per cent. stock of the U. S. in the year 1824. A bill was also submitted providing for the appropriation of five millions of dollars, for the award of the Commissioners under the treaty with Spain. A bill was also reported for the extension of the time for the payment of certain private land claims.

Friday, Jan. 9. Mr Todd from the Committee on Manufactures reported a bill, called the "Tariff Bill," which was referred to a committee of the whole house, on the state of the Union. Mr Webster gave notice. that on Monday, he should call up his resolution respecting the Greeks. A long and eloquent debate took place, in Committee of the whole, respecting a bill of relief for Sarah Perry. The bill being amended by striking out the enacting clause, was finally referred to the Naval Committee. Adjourned to Monday.

Monday, Jan. 12. The annual statement of the Commissioners of the Navy Pension Fund was laid before the House.

Mr Webster from the Committee on the Judiciary reported a bill relative to the sale of certain lands.

A report was made against the expediency of fixing by law the nett amount of property which should exclude a person from the enjoyment of the pension law.

A message was read from the President stating that he was not in possession of any information, which was not before Congress, and which could with propriety be communicated, relative to any combination of the Sovereigns of Europe against the South American governments.

On motion of Mr Fuller, it was resolved that an inquiry be made respecting the expediency of providing for the better instruction of midshipmen and of junior surgeons and surgeon's mates.

The engrossed bill relative to the time of the settlement of certain land Claims was passed and sent to the senate for Concurrence.

The remainder of the day was occupied in discussions on the bill for appropriations for internal improvements.

Tuesday, Jan 13.—A bill was reported making partial appropriations for 1824. After consideration, in Committee of the whole, it was reported to the House, and engrossed for a third reading.

Resolutions were passed to a third reading expressive of satisfaction in the contemplated visit of the *Marquis La Fayette*, to this country, and providing that an offer be made him of a passage in one of our national ships.

The bill making partial appropriations for 1824, was passed and sent to the Senate for concurrence.

Wednesday Jan. 14.—A bill was read twice and committed, granting the right of preemption of certain lands in Florida, to actual settlers.

The bill making appropriations for surveys, preparatory to intended internal improvements, was discussed, particularly with reference to the constitutionality and broad merits of the bill. It was finally engrossed for a third reading after taking the yeas and nays; 114 for, and 82 against it.

Thursday Jan. 15.—The Committee of Ways and Means reported a bill for the relief of persons who paid duties on certain goods imported into Castine. The same Committee was directed to inquire into the expediency of reviving certain parts of an act respecting the collection of duties on imports &c.

Some debate ensued on a motion for a committee of inquiry respecting a monument to Gen. Washington, voted in 1799. The resolution offered on the subject was ordered to be laid on the table.

A resolution was offered, proposing that the annual proceeds of the sale of public lands be appropriated for internal improvements in the several states, according to their respective representation. The resolution was laid on the table.

The subject of authorizing the Commissoners of the Sinking Fund to purchase the 7 per cent stock of U. S. for 1824, was considered in Committee of the whole on the state of the union. This bill authorizes the Commissioners to purchase any sum, not exceeding $8,610,000, of this stock, restricting them to an advance of only $2 on $100 for all purchased before the first day of April. The bill passed to a third reading.

The amendments of the Senate to the partial appropriation bill were considered and agreed to.

Adjourned.

Massachusetts Legislature.

SENATE.

Wednesday, Jan. 14. A number of petitions, and some remonstrances were read and committed. A petition was also read, from the Trustees of Williams College, praying for a continuance of legislative aid. It was committed to a select joint committee.

A committee was appointed to make inquiry whether monies granted to Harvard and Williams Colleges, had been applied according to the conditions of the appropriation. A committee was also appointed to consider the expediency of providing by law for some remedy in equity, on forfeitures of jail bonds.

Thursday, Jan. 15. Various petitions were read, and leave granted for bills on some.

A bill to incorporate the Boston and Long Island Sound Canal Company, passed to be engrossed.

A message was received from the Governor relative to the means used for obtaining the claims of the state against the United States for military services in the late war.

Friday, Jan. 16. Leave for bills was granted on the petitions of the Second parish in Newbury—Samuel Parkman and others—Barre Turnpike Corporation—Blackstone Canal Company, and John Ward and others.

A resolve in favour of the Hon. George Thacher, was read and passed, and sent down for concurrence.

It was ordered that an inquiry be made respecting the means of preventing the evils of counterfeiting.

Saturday, Jan. 17.—A number of private petitions were read, committed and sent down for concurrenee. A committee was appointed on the subject of amending the act imposing a duty on sales at auction.

A report of the special committee upon that part of His Excellency's Message which relates to Agriculture, was read and accepted, and sent down for concurrence.

Monday, Jan. 19.—An inquiry was ordered to be made on the expediency of postponing the sales of land belonging to the commonwealth, in Maine.

A bill giving remedy in equity on jail limits, with some others were passed to be engrossed.

Tuesday, Jan. 20.—Bills to establish the first Parish in West Newbury—to incorporate Samuel Parkman and others of the Second Church and Society in Boston—to incorporate the Columbian Society in Marblehead—annexing John Ward and others in the town of Ashburnham—to incorporate the Methodist Episcopal Society in Duxbury—in addition to an act to establish the Barre turnpike Corporation—passed to be engrossed and were sent down for concurrence.

Wednesday, Jan. 21.—Bills to incorporate the Evangelical Tract Society, the New England Crown Glass Factory, and the Middlesex Iron Foundry, passed to be engrossed, and were sent down for concurrence.

The petition of Zephaniah Swift Moore and others, in behalf of the Amherst Institution, was called up, and discussed, and the further consideration thereof postponed till tomorrow.

HOUSE OF REPRESENTATIVES.

Wednesday, Jan. 14. Various private petitions were read and committed as usual. The committee on finance was ordered to inquire and report relative to the sum necessary to be raised by tax for the expenses of the present year.

A bill defining where and to whom the personal property of manufacturing corporations shall be taxed, was reported and read once. Considerable other business was transacted, not sufficiently interesting to be recited.

Thursday, Jan. 15. Fifteen petitions were read, committed and sent up for concurrence.

A bill relative to the Massachusetts Hospital Life Insurance Company, passed to be engrossed.

A committee was appointed to consider the expediency of altering the laws regulating marriage and divorce. An inquiry was also ordered to be made on the subject of altering the laws concerning oaths.

Friday, Jan 16. Seventeen petitions were read and committed. A number of bills passed to second readings. A bill relative to Phillips academy passed to be engrossed.

Some other business of a local nature was transacted, and the House adjourned.

Saturday, Jan. 17. Five petitions were presented and disposed of, one of which was for a revival of the act of incorporation of the Mass. Canal Company.

The time of receiving new petitions was extended to Monday the 18th.

A bill relative to Phillips academy in Andover—and also one to incorporate the Mass. Hospital Life Insurance Company passed to be enacted.

Monday, Jan. 19.—Eight petitions were read and committed—six bills passed different stages.

The committee of finance reported that it was expedient to raise $75,000 by direct tax, for the expenses of the present year—The report was accepted.

Tuesday, Jan. 20.—A bill to incorporate the society for the relief of the distressed, passed to be engrossed—The reports of the committees on the Jails of the Commonwealth were committed to a committee consisting of one member from each of the respective counties.

Wednesday, Jan. 21.—Pursuant to assignment, the House proceeded to the choice of a Clergyman to preach the next Election Sermon, and after two ballotings, the Rev. Daniel Sharp, of Boston, was chosen.

Resolutions were read and passed in concurrence with the Senate, approving the motion made by the Hon. Mr Lloyd in the Senate of the U. S. relative to surveys for a Canal between Buzzard's and Barnstable Bays.

ORDINATION.

The Rev. Joseph Searle, late of Byfield, was ordained Pastor of the Church and society in Lynnfield, lately under the care of the Rev. Mr Mottey, deceased, on Wednesday, 21st inst. Sermon by Rev. Dr Parish of Byfield.

MARRIED,

In Portsmouth, Mr Joseph H. Wilson to Miss Nancy Perkins; Mr George Brown to Miss Ann Goodrich.

In Providence, Mr Charles Bacon, of Connecticut, to Miss Experience Thurber.

In Haverhill, Mr Jeremiah Stickney, of Rochester, NH. to Mrs Mary Kelly.

DIED,

In Milton, on Saturday morning, Major Jedadiah Atherton, aged 52; a citizen of great worth, and universally lamented.

In Salisbury, N. H. John Hancock, jr. aged 15. His death was occasioned by his falling from a horse, and striking his thigh on the point of a harrow tooth, which caused him to bleed to death.

In Watertown, Capt. John Fowle, aged 68.

The Middlesex Yeoman states that in Concord the number of deaths during the year 1823 has been 26. Of these 16 were males and 10 females. One was over 90 years old, four over 80, five over 60, ten over 50, eight between 29 and 50, and six one year and under.—In Ashby, deaths have been but twelve; and births fifty-seven.

The Deaths in Newburyport in 1823, were 171—population about 8000.

In Lancaster, from Oct. 1793, to Jan. 1824, in a population consisting of about 1700, there have been 596 deaths. 182 of this number, a fraction less than one third were persons upwards of 60 years of age; 130, a fraction less than a fourth part, were persons upwards of 70 years of age; 66, about a ninth part, had exceeded 70 years.

Mr Tuckerman's Sermon.

JUST published, and for sale at this office, "The Distinctive Character and Claims of Christianity: A Sermon, preached at the ordination of the Rev. Orville Dewey, pastor of the First Congregational Church in New-Bedford, December 17, 1823. By Joseph Tuckerman, pastor of the church of Christ in Chelsea, Mass." Jan. 23.

Channing's Sermon.

JUST published at this Office, 12 cts. single, $1,00 per dozen, $7,00 per hundred, "A Sermon, delivered at the ordination of the Rev. Jared Sparks, to the pastoral care of the First Independent Church in Baltimore, May 5, 1819. By Wm. Ellery Channing, Minister of the Church of Christ, in Federal-street. Boston. *Eleventh Edition.*

POETRY.

WINTER.

By Dr Johnson.

No more the morn with tepid rays
Unfolds the flowers of various hue;
Noon spreads no more the genial blaze,
Nor gentle eve distils the dew.

The lingering hours prolong the night,
Usurping darkness shares the day;
Her mists restrain the force of light,
And Phœbus holds a doubtful sway.

By gloomy twilight half reveal'd,
With sighs we view the hoary hill,
The leafless wood, the naked field,
The snow-top'd cot, the frozen rill.

No music warbles through the grove,
No vivid colours paint the plain;
No more with devious steps I rove
Through verdant paths, now sought in vain.

Aloud the driving tempest roars;
Congeal'd, impetuous showers descend,
Haste, close the window, bar the doors,
Fate leaves thee, Stella, and a friend.

In nature's aid let art supply
With light and heat my little sphere;
Rouse, rouse the fire, and pile it high;
Light up a constellation here.

Let music sound the voice of joy!
Or mirth repeat the jocund tale;
Let love his wanton wiles employ,
And o'er the season wine prevail.

Yet time life's dreary winter brings,
When mirth's gay tale shall please no more;
Nor music charm—though Stella sings;
Nor love, nor wine, the Spring restore.

QUIET CONSCIENCE.

Close thine eyes and sleep secure;
Thy soul is safe, thy body sure;
He that guards thee, he that keeps,
Never slumbers, never sleeps.
A quiet conscience in the breast,
Has only peace, has only rest;
The music and the mirth of kings
Are out of tune unless she sings.
Then close thine eyes in peace, and sleep secure,
No sleep so sweet as thine, no rest so sure.

MISCELLANY.

WILLIAM PENN.

In Clarkson's life of William Penn, the author has inserted the celebrated letter which he wrote and left in the hands of his wife, on his first embarkation for America. As there are probably, but few of our readers who have access to it, we have this week inserted it for their entertainment and edification. We accompany it with the introductory remarks of Mr Clarkson.

William Penn had now done almost every thing that he judged to be necessary previously to his embarkation. He had engaged a ship for the voyage. He had put most of his stores, furniture, and other articles on board. There was yet, however, one thing which he was desirous of doing. His mind, as the time of his departure drew near, began to be seriously affected about his wife and children, and particularly about their spiritual welfare, during an absence, the length of which, on account of the numerous wants of an infant settlement daily to be attended to, he could not foresee. He resolved therefore to put down what occurred to him in the way of advice to them as to their conduct during his absence, and to leave it with them in the form of a letter. This letter has been preserved; and as it is very beautiful on account of the simplicity and patriarchal spirit in which it is written, and truly valuable on account of its contents, I shall give it as an acceptable present to such readers as may not yet have seen it:

My dear wife and children,

My love, which neither sea, nor land, nor death itself can extinguish or lessen toward you, most endearedly visits you with eternal embraces, and will abide with you for ever; and may the God of my life watch over you, and bless you, and do you good in this world and for ever!——Some things are upon my spirit to leave with you in your respective capacities, as I am to one a husband, and to the rest a father, if I should never see you more in this world.

My dear wife! remember thou wast the love of my youth, and much the joy of my life; the most beloved, as well as most worthy of all my earthly comforts: and the reason of that love was more thy inward than thy outward excellencies, which yet were many. God knows, and thou knowest it, I can say it was a match of Providence's making; and God's image in us both was the first thing, and the most engaging ornament in our eyes. Now I am to leave thee, and that without knowing whether I shall ever see thee more in this world, take my counsel into thy bosom, and let it dwell with thee in my stead while thou livest.

First: let the fear of the Lord and a zeal and love to his glory dwell richly in thy heart; and thou wilt watch for good over thyself and thy dear children and family, that no rude, light, or bad thing be committed: else God will be offended, and he will repent himself of the good he intends thee and thine.

Secondly: Be diligent in meetings for worship and business; stir up thyself and others herein; it is thy duty and place: and let meetings be kept once a day in the family to wait upon the Lord, who has given us much time for ourselves: and, my dearest, to make thy family matters easy to thee, divide thy time, and be regular: it is easy and sweet: thy retirement will afford thee to do it; as in the morning to view the business of the house, and fix it as thou desirest, seeing all be in order; that by thy counsel all may move, and to thee render an account every evening. The time for work, for walking, for meals, may be certain, at least as near as may be: and grieve not thyself with careless servants; they will disorder thee: rather pay them, and let them go, if they will not better by admonitions: this is the best to avoid many words, which I know wound the soul, and offend the Lord.

Thirdly: Cast up thy income, and see what it daily amounts to; by which thou mayest be sure to have it in thy sight and power to keep within compass: and I beseech thee to live low and sparingly, till my debts are paid; and then enlarge as thou seest it convenient. Remember thy mother's example, when thy father's public-spiritedness worsted his estate (which is my case). I know thou lovest plain things, and art averse to the pomps of the world; a nobility natural to thee. I write not as doubtful, but to quicken thee, for my sake, to be more vigilant herein; knowing that God will bless thy case, and thy poor children and thee for it. My mind is wrapt up in a saying of thy father's, 'I desire not riches, but to owe nothing;' and truly that is wealth, and more than enough to live is a snare attended with many sorrows. I need not bid thee be humble, for thou art so; nor meek and patient, for it is much of thy natural disposition: but I pray thee be oft in retirement with the Lord, and guard against encroaching friendships. Keep them at arm's end; for it is giving away our power, aye and self too, into the possession of another; and that which might seem engaging in the beginning may prove a yoke and burden too hard and heavy in the end. Wherefore keep dominion over thyself, and let thy children, good meetings, and Friends, be the pleasure of thy life.

Fourthly: And now, my dearest, let me recommend to thy care my dear children; abundantly beloved of me, as the Lord's blessings, and the sweet pledges of our mutual and endeared affection. Above all things endeavour to breed them up in the love of virtue, and that holy plain way of it which we have lived in, that the world in no part of it get into my family. I had rather they were homely than finely bred as to outward behaviour; yet I love sweetness mixed with gravity, and cheerfulness tempered with sobriety. Religion in the heart leads into this true civility, teaching men and women to be mild and courteous in their behaviour, an accomplishment worthy indeed of praise.

Fifthly: Next breed them up in a love one of another: tell them it is the charge I left behind me; and that it is the way to have the love and blessing of God upon them; also what his portion is, who hates or calls his brother fool. Sometimes separate them, but not long; and allow them to send and give each other small things to endear one another with. Once more I say, tell them it was my cousel they should be tender and affectionate one to another. For their learning be liberal. Spare no cost; for by such parsimony all is lost that is saved: but let it be useful knowledge, such as is consistent with truth and godliness, not cherishing a vain conversation or idle mind, but ingenuity mixed with industry is good for the body and mind too. I recommend the useful parts of mathematics, as building houses or ships, measuring, surveying, dialling, navigation; but agriculture is especially in my eyes: let my children be husbandmen and housewives; it is industrious, healthy, honest, and of good example: like Abraham and the holy ancients, who pleased God, and obtained a good report. This leads to consider the works of God and nature, of things that are good, and diverts the mind from being taken up with the vain arts and inventions of a luxurious world. It is commendable in the princes of Germany, and the nobles of that empire, that they have all their children instructed in some useful occupation. Rather keep an ingenious person in the house to teach them, than send them to schools, too many evil impressions being commonly received there. Be sure to observe their genius, and do not cross it as to learning: let them not dwell too long on one thing; but let their changes be agreeable, and all their diversions have some little bodily labour in them. When grown big, have most care for them; for then there are more snares both within and without. When marriageable, see that they have worthy persons in their eye, of good life, and good fame for piety and understanding. I need no wealth, but sufficiency; and be sure their love be dear, fervent, and mutual, that it may be happy for them. I choose not they should be married to earthly, covetous kindred: and of cities and towns of concourse beware; the world is apt to stick close to those who have lived and got wealth there: a country life and estate I like best for my children. I prefer a decent mansion, of an hundred pounds per annum, before ten thousand pounds in London, or such like place, in a way of trade. In fine, my dear, endeavour to breed them dutiful to the Lord, and his blessed light, truth, and grace in their hearts, who is their Creator, and his fear will grow up with them. Teach a child (says the Wise Man) the way thou wilt have him to walk, and when he is old he will not forget it. Next, obedience to thee, their dear mother; and that not for wrath, but for conscience sake; liberal to the poor, pitiful to the miserable, humble and kind to all, and may my God make thee a blessing, and give thee comfort in our dear children; and in age gather thee to the joy and blessedness of the just (where no death shall separate us) for ever!

And now, my dear children, that are the gifts and mercies of the God of your tender father, hear my counsel, and lay it up in your hearts; love it more than treasure, and follow it, and you shall be blessed hereafter.

In the first place remember your Creator in the days of your youth. It was the glory of Israel in the second of Jeremiah: and how did God bless Josiah because he feared him in his youth! and so he did Jacob, Joseph, and Moses. O my dear children, remember, and fear, and serve Him who made you, and gave you to me and your dear mother; that you may live to him and glorify him in your generations!

To do this, in your youthful days seek after the Lord, that you may find him; remembering his great love in creating you; that you are not beasts, plants, or stones, but that he has kept you, and given you his grace within, and substance without, and provided plentifully for you. This remember in your youth, that you may be kept from the evil of the world: for in age it will be harder to overcome the temptations of it.

Wherefore, my dear children, eschew the appearance of evil, and love and cleave to that in your hearts which shows you evil from good, and tells you when you do amiss, and reproves you for it. It is the light of Christ that he has given you for your salvation. If you do this, and follow my counsel, God will bless you in this world, and give you an inheritance in that which shall never have an end. For the light of Jesus is of a purifying nature; it seasons those who love it and take heed to it; and never leaves such, till it has brought them to the city of God, that has foundations. O that ye may be seasoned with the gracious nature of it! hide it in your hearts, and flee, my dear children, from all youthful lusts; the vain sports, pastimes, and pleasures of the world; redeeming the time, because the days are evil!——You are now beginning to live——What would some give for your time? Oh! I could have lived better, were I, as you, in the flower of youth.—Therefore love and fear the Lord, keep close to meetings, & delight to wait on the Lord God of your father and mother, among his despised people, as we have done; and count it your honour to be members of that Society, and heirs of that living fellowship which is enjoyed among them, for the experience of which your father's soul blesseth the Lord for ever.

Next: be obedient to your dear mother, a woman whose virtue and good name is an honour to you; for she hath been exceeded by none in her time for her plainness, integrity, industry, humanity, virtue, and good understanding; qualities not usual among women of her worldly condition and quality. Therefore honour and obey her, my dear children, as your mother, and your father's love and delight; nay love her too, for she loved your father with a deep and upright love, choosing him before all her many suitors: and though she be of a delicate constitution and noble spirit, yet she descended to the utmost tenderness and care for you, performing the painfulest acts of service to you in your infancy, as a mother and a nurse too. I charge you, before the Lord, honour and obey, love and cherish your dear mother.

Next: betake yourselves to some honest, industrious course of life, and that not of sordid covetousness, but for example and to avoid idleness. And if you change your condition and marry, choose, with the knowledge and consent of your mother if living, or of guardians, or those that have the charge of you. Mind neither beauty nor riches, but the fear of the Lord, and a sweet and amiable disposition, such as you can love above all this world, and that may make your habitations pleasant and desirable to you.

And being married, be tender, affectionate, patient, and meek. Live in the fear of the Lord, and he will bless you and your offspring. Be sure to live within compass; borrow not-neither be beholden to any. Ruin not your, selves by kindness to others; for that exceeds the due bounds of friendship, neither will a true friend expect it. Small matters I heed not.

Let your industry and parsimony, go no further than for a sufficiency for life, and to make a provision for your children, and that in moderation, if the Lord gives you any. I charge you help the poor and needy; let the Lord have a voluntary share of your income for the good of the poor, both in our society and others; for we are all his creatures; remembering that "he that giveth to the poor lendeth to the Lord."

Know well your in-comings, and your outgoings may be better regulated. Love not money, nor the world; use them only, and they will serve you; but if you love them you serve them, which will debase your spirits as well as offend the Lord.

Pity the distressed, and hold out an hand of help to them; it may be your case; and as you mete to others God will mete to you again.

Be humble and gentle in your conversation; of few words, I charge you; but always pertinent when you speak, hearing out before you attempt an answer, and then speaking as if you would persuade, not impose.

Affront none, neither revenge the affronts that are done to you; but forgive, and you shall be forgiven of your Heavenly Father.

In making friends consider well first; and when you are fixed be true, not wavering by reports nor deserting in affliction, for that becomes not the good and virtuous.

Watch against anger, neither speak nor act in it; for, like drunkenness, it makes a man a beast and throws people into desperate inconveniences.

Avoid flatterers, for they are thieves in disguise; their praise is costly, designing to get by those they bespeak; they are the worst of creatures; they lie to flatter, and flatter to cheat; and, which is worse, if you believe them you cheat yourselves most dangerously. But the virtuous, though poor, love, cherish, and prefer. Remember David, who asking the Lord, 'Who shall abide in thy tabernacle? who shall dwell upon thy holy hill?' answers, 'He that walketh uprightly, worketh righteousness, and speaketh the truth in his heart; in whose eyes the vile person is contemned, but honoureth them who fear the Lord.'

Next, my children, be temperate in all things; in your diet, for that is physic by prevention; it keeps, nay, it makes people healthy, and their generation sound. This is exclusive of the spiritual advantage it brings. Be also plain in your apparel; keep out that lust which reigns too much over some; let your virtues be your ornaments, remembering life is more than food, and the body than raiment. Let your furniture be simple and cheap. Avoid pride, avarice, and luxury. Read my 'No Cross, no Crown.' There is instruction. Make your conversation with the most eminent for wisdom and piety; and shun all wicked men as you hope for the blessing of God and the comfort of your father's living and dying prayers. Be sure you speak no evil of any, no, not of the meanest; much less of your superiors, as magistrates, guardians, tutors, teachers, and elders in Christ.

Be no busybodies; meddle not with other folk's matters, but when in conscience and duty prest; for it procures trouble, and is ill manners, and very unseemly to wise men.

In your families remember Abraham, Moses, and Joshua, their integrity to the Lord; and do as you have them for your examples.

Let the fear and service of the Living God be encouraged in your houses, and that plainness, sobriety, and moderation in all things as becometh God's chosen people; and as I advise you, my beloved children, do you counsel yours, if God should give you any. Yea, I counsel and command them as my posterity, that they love and serve the Lord God with with an upright heart, that he may bless you and yours from generation to generation.

As for you, who are likely to be concerned in the government of Pennsylvania and my parts of East Jersey, especially the first, I do charge you before the Lord God and his holy angels, that you be lowly, diligent, and tender, fearing God, loving the people, and hating covetousness. Let justice have its impartial course, and the law free passage. Though to your loss, protect no man against it; for you are not above the law, but the law above you. Live therefore the lives yourselves you would have the people live, and then you have right and boldness to punish the transgressor. Keep upon the square, for God sees you: therefore do your duty, and be sure you see with your own eyes, and hear with your own ears. Entertain no lurchers, cherish no informers for gain or revenge; use no tricks; fly to no devices to support or cover injustice; but let your hearts be upright before the Lord, trusting in him above the contrivances of men, and none shall be able to hurt or supplant.

Oh! the Lord is a strong God, and he can do whatsoever he pleases; and though men consider it not, it is the Lord that rules and overrules in the kingdoms of men, and he builds up and pulls down. I, your father, am the man that can say, He that trusts in the Lord shall not be confounded. But God, in due time, will make his enemies be at peace with him.

If you thus behave yourselves, and so become a terror to evil doers and a praise to them that do well, God, my God, will be with you in wisdom and a sound mind, and make you blessed instruments in his hand for the settlements of some of those desolate parts of the world, which my soul desires above all worldly honours and riches, both for you that go and you that stay; you that govern and you that are governed; that in the end you may be gathered with me to the rest of God.

Finally, my children, love one another with a true endeared love, and your dear relations on both sides, and take care to preserve tender affection in your children to each other, often marrying within themselves, so as it be without the bounds forbidden in God's law, that so they may not, like the forgetting unnatural world, grow out of kindred and as cold as strangers; but, as becomes a truly natural and Christian stock, you and yours after you may live in the pure and fervent love of God towards one another, as becometh brethren in the spiritual and natural relation.

So, my God, that hath blessed me with his abundant mercies, both of this and the other and better life, be with you all, guide you by his counsel, bless you, and bring you to his eternal glory! that you may shine, my dear children, in the firmament of God's power, with the blessed spirits of the just, that celestial family, praising and admiring him, the God and Father of it, for ever. For there is no God like unto him; the God of Isaac and of Jacob, the God of the Prophets, the Apostles, and Martyrs of Jesus, in whom I live for ever.

So farewell to my thrice dearly beloved wife and children!

Yours, as God pleaseth, in that which no waters can quench, no time forget, nor distance wear away, but remains for ever.

William Penn.

Worminghurst, fourth of the sixth month 1682.

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